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In Inge's "Christian Mysticism" (1899) he refers to a manuscript sent him by Miss G. H. Warrack, which she had copied from the manuscript in the British Museum, from which he prepared his able summary of the conclusions of this most cheerful and lovable anchoress. The absence of all unpleasant and irreverent intimacy with the heavenly hosts is one of the distinguishing and agreeable qualities in the Lady Juliana's book,* and most remarkable is it that without book knowledge or learning of any sort she was led by the contemplative life to the same conclusions reached by the most profound and philosophic of the mystics. She deals lucidly with a theory of dual personality and forebodes Pascal's "Hadst thou not had me, thou wouldst not seek me," when she says: "Our Lord said to me: *I am the ground of thy beseeching; first it is my will that thou have it and then I make thee to wish for it and then I make thee to beseech it.*" Again the immortality of the soul presupposing its prenatal as well as postnatal existence, so insistent a point in modern poetry, was one of this untaught woman's conclusions; her vain search for a hell (although she carefully says "in all things I believe as the Holy Church believeth, preacheth and teacheth"), for God showed her none other than saved souls, her sense of the solidarity of the race, "for in this oneness standeth the life of all mankind," her robust and cheerful Christianity makes the document a valuable and delightfully readable addition to the literature of mystical philosophy.

These quatrains† from Johannes Scheffler, better known as Angelus Silesius, have filtered through English hymnology under many and various forms without attribution to their original source. It is, therefore, a valuable contribution to mystical literature to have even this small selection from the "*Cherubinischer Wandersmann*" given us, with the English translation and the German text on the same page. Some of the finest quatrains from the original are omitted and the translations are far from being poetic. There are times, too, when in an at-

* "Revelations of Divine Love by Juliana, Anchoress at Norwich, 1373." A version from the manuscript in the British Museum edited by Grace Warrack; third edition. London: Methuen & Co., 1909.

† "Angelus Silesius." A selection from the rhymes of a German mystic. Translated in original metre by Paul Carus. Chicago: Open Court Publishing Company, 1909.

tempt to be accurate they really cease to be interpretative, but the little book is none the less useful to those who would not undertake to select for themselves from the ponderous German original. A translation of the entire book would be invaluable to students, and we trust that the Open Court Publishing Company may see its way to publishing one later.

For the exquisite make-up of these little books in the "Mediæval Library" the book-lover cannot be too grateful. He may almost, for a moment, have the illusion of holding in his hand an original sixteenth-century manual of devotion. The worn-looking leather binding with impressed picture, the quaint brass clasps, the facsimiles of the original woodcuts, all lend added charm to this delightful record of the conversion, penitence, temptation and Divine Consolations of the blessed Angela.* Like many a saint, the blessed Angela was led through sin to consciousness. She entered on the life of penance after her first youth was spent in the neighborhood of the church of the Friars Minor, at Foligno, and remained there till her death in 1309. Her "visions" were of an exceptionally intellectual type resulting in a fine conviction of the profit of tribulation, in self-knowledge and sense of proportionate values.

Identical in binding and make-up with the foregoing Divine Consolations the legend of this charming and sinless child† is most exquisitely done into English here, retaining much of the quaintness and charm of the *Trecento* Italian. Such sentences as "Salanduccio had an habitual infirmity in his body which waxed parlous great," and "wherefore such as like unto her live this sorry life, they shall straightway walk into the angelic state" cannot but help to translate us into the elder day, the more childlike faith. The original Italian *Leggenda* is bound up with the translation; the notes are valuable and learned, and the introduction gives us a mind steeped in mystical lore.

* "The Book of Divine Consolation of the Blessed Angela of Foligno." Translated from the Italian by Mary G. Steedmann. New York: Duffield & Co., 1909.

† "The Legend of the Holy Fina, Virgin of San Gemignano." Translated from the *Trecento* Italian of Fra Giovanni di Cappel, with introduction and notes by M. Mansfield. New York: Duffield & Co., 1908.